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- 2) **The Author of this Gospel.** Vs. 51,52. (a) Note the conjecture that this "young man" is Mark, the author of this Gospel. (b) Estimate the force of the following points urged in its favor: (1) the reason for calling attention to this incident was the personal interest of the writer; (2) the details narrated show a personal recollection; (3) the mother of Mark had a house in Jerusalem (Acts 12:12); (4) the young man's actions here accord with the character of Mark as elsewhere disclosed; cf. Acts 15:37,38; 13:13; (5) the probability of such a personal reference by the author of this Gospel; cf. personal references in other Gospels, John 13:23; Mt. 9:9; Lk. 24:13. (c) Learn so far as possible the grounds for regarding Mark as the author of this Gospel.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons; 2) habits and customs; 3) places; 4) important events; 5) important teachings; 6) Jesus as man and more than man.
2. *Condense* Mk. 14:43-72 according to methods already indicated; e. g.:
 - 1) vs. 43-50.
 - v. 43. At once Judas comes with an armed band.
 - v. 44. He had said, Take the one whom I kiss.
 - v. 45. Now he comes and kisses Jesus, saying Rabbi.
 - v. 46. They take him.
 - v. 47. A friend wounds one of the band.
 - v. 48. Jesus says, You act as though I were a bandit.
 - v. 49. I taught you daily and you took me not; but let the Scripture be fulfilled.
 - v. 50. All his friends flee.
 - v. 51. A young man following lightly clad is seized.
 - v. 52. He escapes naked.

At once Judas comes with an armed band, who take Jesus, Judas having kissed him as a sign to them. After the resistance of a friend and his own protest against so unnecessary violence, though predicted, his friends flee, and one lightly clad following is seized, but escapes naked.

- 2) In a similar way condense vs. 53-65,66-72.

V. The Material Applied.

- JUDAS AND PETER.** 1. Compare the sin of Judas with the sin of Peter, 1) in the motive and occasion of each, 2) in the light of their character and professions, 3) in the effect of each sin upon the heart of Jesus. 2. Do these sins differ to any great extent in their essential elements; cf. Mt. 16:23; John 6:70. 3. Did Jesus deal in any different manner with each of these men? cf. Mt. 26:50; Lk. 22:48,61. 4. The reason for the different fate which fell to each of them as found (a) in the inscrutable wisdom of God, (b) in the fundamental elements of character which each man possessed.

STUDY XXVIII.—JESUS BEFORE PILATE. MARK 15:1-15.

- Résumé.** 1. The occurrences of the night. 2. The behaviour of the disciples. 3. The attitude of Jesus in these experiences. 4. The author of this Gospel.

I. The Material Analyzed.

- Read carefully* Mk. 15:1-15, and be able to make a definite statement concerning each of the following points:

1. The morning consultation (v. 1a);
2. Jesus delivered to Pilate (v. 1b);
3. Jesus before Pilate (vs. 2-5);
4. the governor's custom (v. 6);
5. Barabbas (v. 7);
6. the multitude's desires (vs. 8-14);
7. Pilate's decision (v. 15).

II. The Material Compared.

With Mk. 15:1-15 cf. Mt. 27:1,2,11-26; Lk. 22:66-23:25; John 18:28-19:1.

Note new material concerning 1) the charges against Jesus, Lk. 23:2,5; John 18:30; 2) Jesus before Herod, Lk. 23:7-12; 3) Pilate's opinion of Jesus, Mt. 27:24; Lk. 23:4,18-16,20,22; John 18:38b; 4) Pilate's conversations with the Jews, John 18:29-32; with Jesus, John 18:33-37; 5) other points, Mt. 27:19; John 18:28,40b.

3. Observe 1) how this section in Mark is lacking in his customary minute and picturesque details as compared with the other narratives; 2) difficulties in taking Lk. 22:66-71 as parallel with Mk. 15:1.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 1. (a) *Straightway*; note one of Mark's characteristic words.
(b) *Bound*; significant of his condemnation.
(c) *Pilate*; learn something of his official position and relation to Jews, cf. Lk. 13:1,2.
- 2) V. 2. *Asked*; (a) in a private interview, John 18:33; (b) what suggested the question?
- 3) V. 3. *Accused*; lit. "kept accusing."
- 4) V. 5. *No more answered*; suggest some reason for this.
- 5) V. 9. What was the motive for Pilate's question?
- 6) V. 12. (a) *What then?* etc.; what reason for asking this question?
(b) *Whom ye call*; did Pilate expect them to favor Jesus?
- 7) V. 14. *What evil hath he done?* (a) Consider the attitude of Pilate toward Jesus during these scenes. (b) Inquire the reason for this.
- 8) V. 15. *Scourged*; (a) usually preliminary to crucifixion; (b) perhaps with a hope of satisfying the multitude, cf. John 19:5.

2. GENERAL TOPICS.

- 1) **The Council.** (a) Learn something of the composition, organization and powers of this council, called the "Sanhedrin"; (b) observe that Jesus is twice brought before them (subsequent to John 18:13), cf. Mk. 14:55; 15:1; (c) in view of the actions of these gatherings decide whether they were formal and legal or irregular and informal meetings of the Sanhedrin.
- 2) **The Popular Verdict.** V. 13. (a) Consider the persons composing the "multitude" of v. 11, whether representative of the popular feeling or not; (b) probability that they were seized by a sudden impulse or deceived by false representations; (c) their declaration, Mt. 27:25; (d) the impression made in the Gospel narratives throughout as to the popularity of Jesus; (e) endeavor to decide whether (1) the people as a whole rejected Jesus here or (2) a faction of political leaders stirred up the rabble against him.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons; 2) habits and customs; 3) institutions; 4) historical allusions; 5) important events.
2. *Note the following condensation* of Mk. 15:1-15, and work out the details, improving or correcting it wherever desirable:

- v. 1. At morn the assembled council condemns and delivers Jesus bound to Pilate.
- v. 2. Pilate asks, Art thou King of the Jews? He says, Yes.
- v. 3. The chief priests make many charges.
- v. 4. Pilate asks, Will you not reply to these many charges?
- v. 5. Jesus replies not; while Pilate marvels.
- vs. 1-5. *At morn the council convenes, condemns and takes Jesus to Pilate. Jesus, in reply to Pilate's first question, says that he is King of the Jews, but to the priests' charges replies not, whereupon Pilate questions and marvels.*
- v. 6. At the feast Pilate is used to free a prisoner at their request.
- v. 7. Barabbas is a prisoner with other rebels and murderers.
- v. 8. The multitude make the usual request.
- v. 9. Pilate asks, Do you wish the release of the King of the Jews?
- v. 10. He sees that from envy the priests have arrested Jesus.
- v. 11. The priests induce them to ask for Barabbas.
- v. 12. Pilate asks, What about him you call King of the Jews?
- v. 13. They cry out, Crucify him.
- v. 14. Pilate asks, What evil has he done? They roar out, Crucify him.
- v. 15. Pilate, to satisfy them, frees Barabbas, scourges, and orders Jesus crucified.
- vs. 6-15. *The multitude, asking for the customary release of a prisoner, induced by the priests, refuse Pilate's offer to release Jesus and choose Barabbas, an imprisoned rebel. They keep telling Pilate to crucify Jesus. To satisfy them, he frees Barabbas and condemns Jesus.*
- vs. 1-15. *The council condemn and take Jesus to Pilate, who examines him while they accuse him. To their many charges Jesus is silent, at which Pilate questions and marvels. The customary release of one prisoner is requested by the multitude, who, in reply to Pilate's inquiry, and induced by the priests, choose Barabbas, a rebel, and say of Jesus, Crucify him. Pilate then frees Barabbas and condemns Jesus.*

V. The Material Applied.

PILATE. Find illustrations in Pilate and make general applications to the following points: 1. The present influence of past sins. 2. The weakness of a distracted will. 3. Responsibility evaded in form is not avoided in fact. 4. Compare, in Jesus, the power of conscious and tranquil innocence.